



ZWTF

Sunday, July 13, 2014 Zapping-you Whenever Thoughts Flow

ROMANS Part 29

Chapter 3:24-26 (again)

The consequence of sin.



Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a Propitiatory shelter, through faith in His blood, for a display of His righteousness because of the passing over of the penalties of sins which occurred before in the forbearance of God), toward the display of His righteousness in the current era, for Him to be just and a Justifier of the one who is of the faith of Jesus.

The Old Testament tabernacle system was a way for God to temporarily deal with sins while waiting to unleash the ultimate Sacrifice upon first-century Judea. Every sin of humanity and the universe—past, present and future—would be laid upon Christ. The never-to-be-repeated sacrifice would

shelter everyone from eternal death.

The consequence of sin is not eternal torment, but eternal death: “The soul that is sinning, it shall die” (Ezekiel 18:20). Eternal torment is a theological fiction. It’s not the consequence of anything. Death, however, is.

Ezekiel 18:20 does not say, “The soul that is sinning, it shall die forever,” but this is implied. We discover later that Jesus Christ is “The Resurrection and the Life” (John 11:25). Without resurrection, there is no sequel to death, that is, no resurrection. Without resurrection, people die and stay dead.

Without the death and resurrection of Christ, people die and stay dead.

In 1 Corinthians 15:16-18, Paul spells out the consequences of a resurrection-free world and a non-resurrected Christ:

For if the dead are not being roused, neither has Christ been roused. Now, if Christ has not been roused, vain is your faith—you are still in your sins! Consequently those also, who are put to repose in Christ, perished.

The key word there is, “perished.” The Greek word translated “perished” is *apollumi*. Its English elements are FROM-WHOLE-LOOSE. The definition is, “to pass out of one’s possession or beyond reach.” Living again is forever beyond the reach of those who have perished. Without Christ, everyone perishes forever upon death. Think of how sad funerals would be (they’re sad enough as it is) without Christ and the reality of resurrection.

God told Adam that if he ate from the tree of the knowledge of good and evil (this would be the first sin), “to die you shall be dying” (Genesis 2:17). In other words, that sin would produce a mortal condition (“shall be dying”) that would eventuate in death itself

(“to die”). God did not say, “On the day you eat, you will be eternally tormented.” This verse corroborates the fact that death, not eternal torment, is the consequence of sin.

SIN-EFFECT

I don't like the Concordant translation of Romans 3:25, namely, “the passing over of the penalties of sins which occurred before.” I don't like the word “penalties.” (I will show you later how it's a poor translation.) The dictionary definition of “penalty” is, “a punishment imposed or incurred for a violation of law or rule.” Jesus Christ was not punished on the cross. This errant theological concept turns God from a loving Being solving a universal problem with His most precious possession



into a punisher. At Calvary, Jesus Christ was not bearing the wrath of God. Rather, He was God's love offering for sin. Therefore, Jesus Christ was not receiving the penalties for sins, but was instead bearing the full effect of sin, that is, death.

Through death, He should be discarding him who has the might of death, that is, the Adversary, and should be clearing those whoever, in fear of death, were through their entire life liable to slavery.

—Hebrews 2:14-16

Yet we are observing Jesus, Who has been made some bit inferior to messengers (because of the suffering of death, wreathed with glory and honor), so that, in the grace of God, He should be tasting death for the sake of everyone.

—Hebrews 2:9

By bearing the full effect of sin (death), Jesus Christ exhausted that effect for the sake of everyone. A man wanting to eliminate drowning from the earth can ei-

ther take away all the water, or eliminate drowning itself. Drowning is the effect of the intake of water. If the man removes the effect, he renders the water harmless. Our sins, though they remain for now, are thus rendered harmless. Christ eliminated their effect. It is in this sense that sins are eliminated. They are eliminated by being rendered harmless. If we understand justification, not only are our sins rendered harmless, but they actually work together for good (Romans 8:28), bringing us into a knowledge of God's grace (Romans 5:20).

THE REPRESENTATIVE MAN

How did Christ assuming the full effect of sin (death) remove that effect for everyone? This is a trickier question. The simplest answer is, God decreed it to be so. God appointed the Man Christ Jesus as the answer to Adam, calling Him the Last Adam (1 Corinthians 15:45). Thus, He was a representative Man—“tasting death for the sake of everyone” (Hebrews 2:9). Besides, was not Jesus Christ's death so much worse than anyone else's? I keep saying that He tasted “the *full* effect of sin.” What I mean is that, we die, but not as He. We taste death, but not its *full* effect. After all, we are destined to die. For us, it is less of a shock. It's a natural, expected occurrence. Not for Him. He was, and is, the Resurrection and the Life (John 11:25). His death was therefore the ultimate insult. God let death—the effect of sin—exhaust itself upon His person. Every poison dart that Death possessed pierced Him.

No barb missed its mark. Every possible shadow of Death's grim valley cast itself upon His soul. It horrified Him in ways we've neither imagined nor experi-

enced. Having tortured Him with everything, Death's quiver at last lay empty. He had exhausted its resources. Death had nothing left.

This is why it has nothing left for us. Everything was spent on Him.

The argument could be made that, since death is the absence of life, then Jesus Christ's death was the same as any human's. The absence of life knows no variance. No one can be more dead than another. In this sense, Christ's death was the same as all others—but certainly not His dying. Dying (the trauma leading to the death

“Every possible shadow of Death's grim valley cast itself upon His soul.”

state), varies greatly from soul to soul. Jesus Christ actively died as no one ever has, or will. That it was naturally impossible for Him *not* to live magnified the disaster. Dying required Him to voluntarily give up His life. It was another jarring face slap. He did give up His life, but only after the most debilitating struggle against it.

Therefore the Father is loving Me, seeing that I am laying down My soul that I may be getting it again. No one is taking it away from Me, but I am laying it down of Myself. I have the right to lay it down, and I have the right to get it again. This precept I got from My Father.

—John 10:17-18

I contend then that “the death of Christ” is a figure of speech for the dying of Christ: “to die, *you shall be dying*” (Genesis 2:17). By dying so horribly in the face of an indissoluble life, He sucks the life from our bitterest enemy, ultimately abolishing it.

For He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death.

—1 Corinthians 15:26

THE GREEK

The Greek word translated “penalties” in Romans 3:25 is *hamartema*. The English elements of this three-part Greek word are UN-MARK-EFFECT. (Sin means “to miss the mark,” hence, UN-MARK.) The effect of missing the mark (*hamartema*, UN-MARK-EFFECT) is death. Thus, in my opinion, “the penalties of sins” ought to be translated this way: “the effects of sins.” It better agrees with the meaning of the Greek word. Additionally, this rendering derails all supposition that Christ was punished.

“PASSING OVER”

Before the sending of Christ, God passed over the full effects of sin. He never required of anyone the measure of the sufferings of Christ; no one could bear it. Yes, people died, and in terrible ways. Death is still the effect of sin, but not the *full* effect, that is, not the most terrible sufferings of death. In Romans 3:25 we read that, in the forbearance of God, God “passed over” the effects of sins. Since no one could bear the most extreme consequences, God patiently waited for Christ.

Since people did suffer death, and since death is the effect of sin, how could it be said that God “passed over” the effects? I conclude that no one suffered the *kind* of death

required to forever debilitate so formidable an enemy. Jesus Christ came to remove Death’s sting (“Swallowed up was Death by Victory. Where, O Death, is your victory? Where, O Death, is your sting?” —1 Corinthians 15:55), and ultimately destroy it (1 Corinthians 15:26). Only He could do this, because only He battled death with an indissoluble life. His indissoluble life *forced* death to play its highest cards, and thus exhaust its weapons.

Humans could never die for their own sins, let alone the sins of the world. God saved the ultimate battle against Death for His own dear Son. In the meantime, because of His forbearance, God assured humanity of His intention to *someday* forever remove sin’s consequence by instituting the tabernacle system. The death of the animals for the sake of the nation Israel dimly pictured the coming of One Who would suffer death for the sake of all.

In this, we see the righteousness of God. —MZ

The Revelation Series

I am currently looking for people to translate the daily transcripts of the upcoming Revelation Series. Besides video and audio five days a week, I will be publishing daily text transcripts for those who wish to study the written word. I will try to find someone to translate each show into Portuguese. I are looking for people willing to translate into Spanish, French, Dutch, and German. Each show will be approximately 12 minutes long, making the text portion approximately 2,000 words. Anyone willing to do this work, please contact me. I want this series to reach as many people across the planet as possible. The End Times are now.

THEME MUSIC

I need copyright-free theme music for the front and back of the mp3 files. Funk, jazz, rock—send me the best clips you can find, and I’ll consider them. Thanks for partnering with me in this important work.